

THE
EXPOSITOR
D • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. — John 12:35-36.

C O N T E N T S



Our Security	149
William E. Hulme, Ph.D.	
One Thing I Wanted.....	151
William R. Siegart	
Can These Stories Live?.....	152
G. M. Laurence	
My Light	154
Walter R. Young	
Editorials	153
Church Methods	155
A Planned Program	
Fellowship Service	
Candle-Light Service	
The Storyteller	
Race Relations	
Sermons	159
Greatest Thing in Man	
Clarence E. Macartney	
Winning Souls	
Aaron N. Meckel	
The Open Door	
William Goddard Sherman	
Junior Sermons	166
Easy Terms	
Thanks For the Lift	
Harder Than Steel	
Illustrations, <i>Johansen</i>	110
Book Reviews	175
Topical Index	177
Buyers' Guide	142

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

GOVERNMENT AND CLEAR THINKING

REPORTS without number indicate that our national capital is not a center of sobriety. Undoubtedly, there are many residents and some members of Congress who are good examples, but their influence is counteracted by the persistent reports of abnormal drinking in the nation's capital.

Senator Robert S. Kerr, from constitutionally dry Oklahoma, proposes that cocktail parties be abolished as a Washington institution. In a news letter to his people back home, he says: "The capital's social slogan is: 'Let's have a drink.'" The former governor of Oklahoma does not propose any legislation, but he leaves no doubt as to where he stands, personally, on the issue. "I just don't see why every kind of business (monkey or serious) has to be mixed with a drink. But that's about the case when two or more people get together at anything less formal than a session of Congress or a White House ceremony."

The Senator is shocked over the report of the WCTU that the "collective guzzling" in Washington made the per capita consumption of liquor there 4.44 gallons in 1949, compared with a nation-wide average of 1.14 gallons. Senator Kerr denies that he is a "long-faced" or "professional" reformer. He insists, however, that "hard liquor dulls the wits and clogs the vision . . . And official Washington must be at its best when the lives of our men are at stake . . . If we ever did need clear thinking, we need it now."

Why should not the voters of our country send as their representatives to Washington men who can attend to the important matters of our nation's life and destiny without the assistance of liquor? Let all voters inquire into the personal habits of their representatives and see that sober and worthy men represent them in our country's legislative halls.

—The Watchman-Examiner, *John W. Bradbury*, Editor. (April 19, 1951, page 367)

COVER PICTURE

Bombs, refugees, loss of freedom are reality to millions throughout the world. Yet, we read that in this land of many blessings, 43,000,000 eligible voters failed to go to the polls in the 1950 national election. Failed!

WHY?

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OUR SECURITY

WILLIAM E. HULME, Ph.D.

F GOD offered to show me a picture of what is ahead of us in the next twenty-five years—if there are that many more—I don't know if I would want to look.

What of Korea? Is it or is it not a preview of a world conflict too terrible even to think about? We are hoping and praying that our strategy will work.

Since the centuries began there have been thinkers and dreamers who looked into the future with optimism. The greatest of them, however, saw something quite different. "I tell you there shall be wars and rumors of wars, nation shall rise against nation, kingdom against kingdom. These are the beginning of sorrows. Then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. Except those days be shortened, the very elect would not believe their faith." Jesus!

I

Two thousand years have passed since he spoke these words. Two thousand years have also passed since He established the Church for the world. His was no message of doom. Because He knew the chaos ahead, He forged through His very life a way of salvation through the chaos. He the Creator in sorrow saw the doom of His Creation, and in love gave Himself to deliver it from this evil. Jesus is the Gospel to mankind. He met this evil world head-on when He fought it to the death on the Cross and rose the victor from the tomb. He did it! Your Jesus and mine! His conquest of sin is our power over evil. When His power enters our hearts it redeems us here and now from the corruption of sin. It changes our lives and sets us in the direction of God. Jesus opened the way to eternal life. All that is needed is to bring this power to people and to help them use it. Christ created the means to do this. As God, He inspired the Word; as man He instituted the Sacraments. Through these He brings to us the power of His redemption. Therefore, we call it the means of grace.

To the Church Christ committed these means. He chose those who knew the power of bringing the power to others. So close to

College Chaplain, Wartburg College
Marshall, Iowa

Christ is the Church that Paul could call it the body of Christ. The Church is what the world sees of Jesus. It is the task of the Church to show Jesus to the world—plenty of Him—and to do it in haste.

"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." God so loved that He gave. We, as the Church, so love that we give—give of ourselves to bring God's love to all people. We share the love of God for men when we want them to know the power of Christ, that they shall not perish but have everlasting life! The task of the Church—of the Church member—is to love people in its fullest meaning.

This is the way it was when the Church began. People on fire with the love of God igniting others with the contagion of their love. The Church grew by leaps and bounds and the work prospered mightily. In those days you could tell a Church member from one who was not; you could tell him by the way he loved people.

II

But that was quite a few years ago. What of the Church today? Let's take a look at it.

The Church is working; it has a program and that program is to carry out the different areas of its task. All that glitters is not gold; take a deeper look. Something is wrong. The machinery is set up; but it is running at half speed. Wherever you look, from the foreign missionary program to home missions, to Christian higher education, to the work of the local congregation—underfinanced! The Kingdom of God, under supported, goes begging. Shame! Shame on all of us. The Kingdom of God goes begging while our bellies are full! It doesn't make sense—or does it!

There is a verse in the Bible that used to bother me. Only my belief in the inspiration of Scripture prevented me from thinking this verse was an exaggeration. That was when I was in the seminary. Since then I have grown to know people a little better and I changed my mind. I think the verse hits the nail right on the head. "The love of money is the root of all evil." This is a perverted love that

wars against our love for people and undermines the work of the Kingdom.

The story of the rich young ruler loses a lot of its punch because of the word *rich*. Most of us wouldn't think of ourselves in this class and so see little application for ourselves in the story. The man came to Jesus seeking the way to eternal life. In talking with him, Jesus knew that the root of all his evil was his love for his money. "Sell what you have," the Master said, "and give it to the poor and come and follow me." That hit him hard. Christ made him face a terrible decision. Which had the stronger hold over his soul, his love for money or his love for God and man. There is no Hollywood ending: he turned and walked away.

Let's forget the word *rich*. It's just you and Christ. Make yourself face that decision—just for a good spiritual exercise. How great a hold on you has this love for material possessions? How much of a shock to your system would it be to give them up?

Our love for money likes to hide behind a pretense of thrift. Thrift is a virtue. It simply means don't waste anything. Some of us have the idea that the sure way to prevent wasting money is to put it in the savings account. First thing you know we are collecting the stuff like an adolescent collects match book covers. A lot of what we would like to call thrift is nothing more nor less than hoarding.

Save money? Yes! But save it for a purpose. And try to make that purpose an unselfish one. I have heard it a dozen times: we have to put it aside for the day when we are old and can't work anymore. That's right. You may live to be old. Some people do; most people don't. But I've known people who put it away as if they were sure they were going to live 125 years. Of course we want security for our old age. But listen! Since when is our security centered in material things? I thought we were to look not to the things which are seen, but to the things which are not seen! Look to God! "We walk not by sight, but by faith." Let the source of your security for the future be your faith in God. If you do I doubt if the love of money will get the best of you.

Listen to Jesus: "Lay not up for yourselves treasures on earth where moth and rust doth corrupt and thieves break through and steal: But lay up for yourselves treasures in Heaven . . . For where your treasure is there will your heart be also." You remember the depression. You saw something corrupt faster than moth and rust. Fear a depression in your soul far

more than a depression in the land. "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

III

We live in a coldly practical world. Men value in terms of their own personal advantage. "What is in this for me? Where do I come in? What do I get out of it?" From the United States Congress, to state and local legislatures, and even to church councils, policies must be so worked out that each faction will see more gain for themselves in accepting them than in rejecting them. It would be next to revolution for someone to ask, "What is in this for my neighbor?" Yet is it not the revolution of society that we Christians are supposed to accomplish? It is a question: if Christians are having as much influence on the world as the world is having on Christians.

There is more to this business of being a Christian than adding a few habits on the surface. The way of salvation is no mere mouthing out the requirements of a formula. The day of this nonsense is over. The times are too critical to fool around. It isn't that we ought to love people if we are Christians; if we are Christians, we do! Now is the hour to face the only thing that really matters. Are we Christians?

Don't say you are baptized; this does not necessarily mean you are born again. No more than being converted is the same as being confirmed. There are no magical rites of the Church that change you in spite of yourself. You may have served twenty-five years as a deacon on the Church Council or ten years as a Ladies Aid President — it still doesn't make you a Christian. A young pastor one day met a wise old man. "Are you a Christian?" the old man asked. "Why, I'm a minister!" the young man answered. The old man said "That isn't what I asked you!"

Church membership is not an insurance policy you take out to cover you against the hazards of the next world. Enemies of the Church accuse us of this. They do not understand that eternal life begins in this world. When Jesus Christ comes into a man's life, he is born again; he has a new life which is eternal. Christ in your life means power in your life—change in your life.

When you believe in Christ you open your hearts to this power that changes. It works the same whether it works in you, or in a North Korean. It converts human nature from its corruption in sin to the likeness of Christ. You can see how this power works in people

by the way they love other people. "We know that we have passed from death to life, because we love the brethren." Christians!

I never talked to a missionary on furlough who was not eager to get back to America. But I also never talked to one, who was not eager to get back to his field when his furlough was over. Nor is it all zeal for the work; they are disillusioned. They have little respect for American Christianity and want to get back to the little mission Church where the power of Christ is more in evidence.

Why should this be? It is because Christ means more to those who know what life is like without him? What a way to show gratitude to God for a Christian home in a free land! A take-Him-for-granted attitude, lukewarm and indifferent.

I noticed this difference also when I did some mission work. In building a new congregation among unchurched people you witness a spirit of enthusiasm for the Kingdom seldom seen in long-established churches.

Give us more missions you say! Fine. I talked to an Indian Missionary about this not long ago. "We need more missionaries," he said. "Well," I said, "there surely are people who can be encouraged to go—laymen even." "You are forgetting something," he said. "It takes money to take on another missionary—and we don't have any." I tried to start a home mission once in a lower income community. "You can't do that," I was told. "No chance for such a church to be self-supporting in the near future. We have no money to take it on."

The danger in communism is not its economic platform; it is its ruthless extermination of the values of Christianity—the dignity of the individual and the reality of the spiritual life. Let every Church member in this country who is letting the program of his Church bog down when he could do something about it take heed. He that gathers not with Christ scatters with the communists.

Let it not even be named among you. We have a wonderful God; let's appreciate Him. Christ is our Savior; let's be grateful. We do appreciate Him, we are grateful, in our saner moments. Guns in Korea sober us. We know the things that can fall. We know too the things that stand forever. "He that hath the Son hath life." While time still is ours let us love our Christ with all our hearts and minds and souls. (Luke 4:4)

One Thing I Wanted

W. R. SIEGART

DURING the course of an afternoon's calling I became an unwilling witness to the sort of scene one would rather not encounter. It was an expensive, well furnished home. My contact had been through ministerial acts when these were necessary. But through the years I had maintained contact with the family, hoping that something spiritual might develop.

While the mother and I talked a grown daughter entered the home and came into the room where we were sitting. Some sharp questions were asked by the mother and some sharp answers were spoken by the daughter.

Soon, in a flash of temper, the mother asked, "What's the matter with you? You're never satisfied. Haven't I given you everything—everything? You have fur coats, fine clothes, expensive dresses. You have fine parties. Didn't your father and I get you a new car? We spend a lot of money on you. Haven't you got everything? Where's your gratitude?"

I watched the daughter as she stood in the center of the room looking at her mother. The girl's face calmed, the body relaxed its tension, and as she spoke her voice had a quiet and appealing, yet deliberate tone. "Yes, mother," she answered, "You have given me things—lots of things—and money. But one thing I wanted you never gave me."

"What could I give you more than I have? Name it if you can, and we'll buy it for you, your father and I."

"This you can't buy, mother. All my life I have wanted it more than anything else, and never got it. I want love."

There is no substitute for faith in God; nothing "just as good" or nearly so for His creatures.

We are found—to find another!

We are told—to tell another!

We are won—to win another!

We are saved—to save another!

Kindness to all creatures is the first law of life.

CAN THESE STORIES LIVE?

G. W. M. LAURENCE

THE footnote to the Vesper Service read, "If desired, the figures mentioned in the readings may approach the manger during the reading, properly costumed, *thus making the story live.*" The italics are mine: they stress the point I want to make, namely, that Bible stories are far more valuable if we can give them life.

I write with a certain amount of diffidence, for we think very differently amongst ourselves as to how we should treat the Bible. I know of some people who are definitely against anything in the nature of religious drama, and some may not like what I am suggesting. But just as St. Paul would rather have Christ preached of contention than not at all, so I would rather that the Bible were treated in a way to attract the non-reader than that they should remain ignorant of its value and beauty.

Have you ever stopped to consider why some novels and short stories cannot be put down until they have been finished? One of the reasons is that the reader is able to identify himself or herself with one of the chief characters in the story.

If we felt that when reading the Bible, what a difference it might make! The Crucifixion Story, for example, as viewed through the eyes of the centurion, is far more impressive than an impersonal reading.

Alternatively you can place yourself in the position of one of the characters and think what you might have done in similar circumstances. Read St. John's account of the Feeding of the Five Thousand, and ask yourself whether you would have spoken as did either of the two Apostles mentioned: why you might have done so, and if you had, how you would have felt afterwards.

Another way would be to imagine that you were a reporter sent by your editor to get first-hand news of a miracle. Let me give you a detailed example of what I mean, and you can judge for yourself whether the liberty I am taking with the story and the use of imagination are not justified by the additional interest created.

WHAT HAPPENED AT JERICHO

By Our Special Reporter

Everybody in Jericho was speaking about yesterday's miracle, but before I actually met

*Layer Marney
No. Colchester, England*

Bartimeus I was struck by the fact that everybody spoke of him as "Bartimeus the son of Timeus." Why, I asked myself, this emphasis on his father. It appears that Timeus had but recently died; that he had been a prominent citizen whose name was held in great esteem.

It was not difficult to find Bartimeus who told me that he had been born blind. (c.f. "Lord that I may RECEIVE my sight." He had lost his mother when he was a baby, and unfortunately his father had passed over before he had managed to provide for his son's future. "But," joyfully the young man said, "He had seen that I was well educated in the Scriptures, so when I first heard about Jesus I wondered if He could be the Messiah. The more I heard and thought, the more I felt that He must be, and then I wondered whether we should ever meet. And yesterday we did! As I sat at the city gate I heard a procession approaching and asked what it meant. I was told that Jesus of Nazareth was passing by. Here was my chance, and despite the opposition of some of the crowd I kept calling Him by His Messianic title.

Then the procession stopped and I was told that He was asking for me. "When He wanted to know what I wanted from Him I told Him, and He granted my wish."

I asked him whether he was not nervous about asking for such a strange blessing, and he admitted that he was, but that directly he heard "That Voice" all his fears vanished.

"Had you realized," I asked, "that if He did this for you your whole life would be changed, and that you would have to find a new way of living?" Quite simply he answered me that he had weighed up the whole matter, and was prepared for the consequences.

Before I left the city I learned that several of his father's old friends were prepared to provide for him while he was learning a trade.

* * *

If this method has not given new life and interest to the story, perhaps readers can think of another and better way of achieving the desired result. But I would point out that in this way the Good NEWS of the Gospel is thus presented as NEWS in a manner easily assimilated by modern readers.

The Editor's Columns



Let's Do It Heartily!

ENTHUSIASM is a priceless virtue; and, because this virtue is so often absent in modern life, thousands are losing their way in the world's confusion.

Nothing else can take the place of wholesome enthusiasm in the realization of human achievement and human happiness. That's why the Apostle Paul told the Colossian Christians,—"Whatsoever you do, do it heartily as unto the Lord."

The deepest enthusiasm, like the deepest grief or the deepest joy, is not expressed by words or by noise, but by attitudes and actions. Enthusiasm for one's job,—enthusiasm in one's daily work and in one's religion, is the virtue perhaps most needed in our modern life. There is no place in God's favor for half-heartedness and luke-warmness in individuals or in organizations.

Enthusiasm is necessary for success in every field of human effort. The woman who despises cooking is sure to be a poor cook. The teacher who doesn't like children is sure to be a poor teacher. The secretary who does not like figures and details is sure to be a poor secretary. So it is in every field of human effort. No matter how much knowledge a person may have regarding his vocation or profession, if he does not like his work—if he does not have enthusiasm for it—he will fail. The half-hearted, unenthusiastic worker anywhere,—in office, in store, in mine, on the farm or wherever people toil, is not only a headache to those who have to work with him, but also a definite hindrance to their accomplishments. It is more important to put heart into one's work, whatever one is doing, than merely to put time into it. Time is never a substitute for accomplishment. One cannot truly put his mind on his work unless his heart is in it.

The world has a right to expect superior service from the *Christian* laborer, teacher, physician, banker, salesman, clerk, attorney, soldier, statesman, servant, and from *Christians* in every other line of human endeavor, because Christians are dedicated to living their lives and doing their work "heartily (enthusiastically) as unto the Lord."

The person who has lost his enthusiasm has two strikes against him at the very beginning of anything he attempts. People to whom life appears to be but a dead-end street, people for whom life seems to be decked in a mournful grey, people who are discouraged or defeated need to pray to God to give them back their enthusiasm for life. We all need to guard our enthusiasm for life, for truth, for right, for the beautiful, and for God as we would guard life itself; for life is meaningless and without purpose or prospect when enthusiasm dies.—*Roy C. Helfenstein.*

Zeal Is Lacking

No thinking person can deny the fact that our spiritual facilities are dormant; we are not functioning as we ought to function.

Ten per cent of the church is alive, interested, and has a passion for souls. Fifty per cent is indifferently concerned. There is no vitality, zeal is lacking, the passion for souls has not been aroused for years. Twenty-five per cent is utterly indifferent, not interested at all, apathetic to the extent of paralysis. The remaining fifteen per cent hardly know that the church exists. They do not care whether it exists or not. They only remember it for matrimonial convenience or for burial privileges.

In other words, eighty-five per cent of the church is apathetic. Zeal is lacking, the passion for souls is so dormant that the sleep seems to be a narcotically-induced sleep. They have been drugged by the world's pleasure, by avarice, by greed, by desire for wealth, and by the crass materialism of today.

The revival is needed. We praise God that there is a remnant that has not yielded to the influence of the world, or has not become apathetic because of the world's narcotic.

The need for the revival is greater than ever before, because the responsibilities of the church are greater. The field is white, the laborers are few. The revival must come or disaster must follow.

There is no gospel if the blood is omitted; there is no gospel if the vicarious atonement is eliminated; there is no gospel if the virgin birth is not a fact; there is no gospel if the

MY LIGHT

*There is a light within my heart,
It is the light He gave me.
No other light can match this light
For Jesus died to save me.*

*He gave His life a ransom
To bring this light to me.
He gave His all—my Master,
On darkest Calvary.*

*This Gospel light He gives to me
Brings cleansing and relief.
It shows me where I ought to walk
And what I ought to speak.*

*Praise God for such a light
In this dark world of sin!
Praise God, and open wide your heart,
And let His light shine in.*

—WALTER R. YOUNG, Canton, Ohio.

resurrection did not take place; there is no gospel if He does not sit at the right hand of God; there is no gospel if He is not coming; there is no gospel if the Bible is not infallible; there is no gospel of justification if not by faith; there is no gospel if regeneration is not the result of the applied blood sacrifice for the redemption of the world. Eighty-five per cent of the pulpits of America have lost the emphasis on these keynotes of the gospel.

If the preachers of America will preach the blood-bought gospel of Jesus Christ which is the only power unto salvation, the revival will sweep the country inside ninety days.

If the members of the churches will go to the prayer closet and stay there, the revival will come in less time. If the Christians will master their Bible and recognize Jesus Christ as Lord and Master, the revival will immediately ensue.

The revival is assured by the use of these means and under these conditions. Let us so pray. We must have a revival or revolution.
—Mark A. Matthews.

A Whirl Around the World

Interviewed by John Sutherland Bonnell during the broadcast of the National Vespers special program on February 11, 1951, Franklin Clark Fry, President of the United Lutheran Church, answered questions about his personal, on-the-spot-survey, of conditions among peoples of countries around the world, from which he had just returned.

Asked "how he went about making the survey?" Dr. Fry said, "he went to heads of governments in each country, to ministers of refugees, to leading American residents who could give information, "and first and foremost to the refugees themselves. We made recordings and motion pictures of many refugee installations in each one of the lands you have mentioned." Here are a few brief answers—

Korea. "Wherever we looked after we landed at Pusan airfield, we found people in such masses that, believe it or not, as we looked down some streets we couldn't even see the ground under their feet. Refugees were lying everywhere, along the side of the road, squatting on their heels like Orientals do when they are exhausted, or just standing dully after having been driven north to south and back and forth. One of the most affecting things I heard in Pusan was told me by one clergyman who, I learned, is Chief Chaplain of the U. N. forces there. He said that in two weeks before that time he had asked the troops who came to Chapel service if they would like to make contributions for the relief of these desperate, homeless refugees. All he did was to leave a receptacle at the door, and believe it or not, \$4,000 was contributed by our troops inside the two weeks. That is evidence on how our boys feel about the Korean people, Dr. Bonnell."

India. "Our airplane barely touched ground in the center of one of the great famine districts of India . . . but in New Delhi we had ample opportunity for intimate conversation with leaders of the government of India on this point. One-seventh of the crops of India were ruined this year by droughts and floods, and the result is that wide areas of Indian population will be below the subsistence level this year . . . India is asking for two-million tons of wheat from us, the one nation in the world that has the surplus and, I hope and believe, also the will to give."

Palestine. "King Abdullah of the Jordan went out of his way to give his testimony that every thing supplied had been distributed in his country with no distinction of creed at all. In Jerusalem we have a vigorous Christian relief program. Right there in the Old City we have six clinics that distribute medicine . . . a huge hospital, the greatest hospital, really, in the whole Middle East. In addition, there are many points where milk is distributed. The Grand Sheik of Jerusalem was able to tell me how many packages had gone to Mohammedan people . . . We don't limit our gifts to people we can buy!"

Reference was made to conditions in Yugoslavia, Greece, and other lands along the survey-journey, and the listening audience was asked to join in this prayer of thanksgiving, and humble petition for grace and strength to share our plenty.—

Eternal God, Who in Thy gracious providence hast given to us this fruitful land wherein we may eat bread without scarceness, help us now as the trustees of Thy bounty to share Thy gifts with those who lack that the hungry may be fed, the naked clothed; that the refugees and homeless may find shelter, and that little children may be preserved from disease and starvation. Instill generosity into the hearts of those who possess abundance, that we may demonstrate before the eyes of all the world something of the love and compassion of our heavenly Father. We ask in the name of our Lord, Jesus Christ. Amen.—Paul W. Roth.



THE CHURCH AT WORK

Planned Program for the Church Year

Weldon Crossland, pastor of Asbury-First Methodist Church, Rochester, N. Y., and recognized authority on methods of church administration, offers this volume of eleven chapters to churches, ranging from 60 members to 3000 members, in rural areas, small towns, large cities, as "containing methods and procedures found to be wholly workable, practical, and effective." The 165-page volume, Longdon-Cokesbury Press, \$2.00, designed to show "how to plan your work and to work your plans," has chapters on—

How to Plan a Church-Wide Program.
How to Choose Major Objectives.
How to Outline a Year's Sermon Subjects.
How to Provide Worship for All the Church.
How to Improve Your Church School.
How to Encourage Youth to Plan Ahead.
How to Develop Lay Leadership.
How to Cultivate Continuous Evangelism.
How to Increase Christian Giving.
How to Expand Missions and Community Service.
How to Cooperate with Other Churches.

Fellowship Service

Enter into His gates with thanksgiving, and to His courts with praise. For the Lord is God; His mercy is everlasting, and His truth endureth to all generations.—Psalm 100:4-5.

Prelude — "Poet and Peasant" — Orchestra—Supper.

Processional—"O Zion Blest City" (Crusaders)—Hiles.

Vocation—

Responsive Reading—Prov. 23; Psal. 122.

The Gloria Patri

Duet—"Hark, Hark, My Soul"—Shelley

Scripture—I Cor. 3:9-23.

Anthem — "O Mighty and Eternal God" — Lekberg.

Prayer—(Especially for sympathetic understanding of the needs and spiritual goals of our fellowmen, and upholding the dignity and welfare of individuals, created by God, and loved by Him, even to the surrender of life upon the Cross.)

Offertory—"Pastorale"—Rheinberger.

Consecration Prayer—(Especially for devotion to the common aim of the Church of Jesus Christ, and the spiritual advancement of those who walk in His steps, according to the grace of God.)

Hymn: "Blest Be the Tie That Binds."

Reading of achievement incidents of fellowship groups within the parish, and of aims for coming months. If possible, award scrolls to those who have achieved individual goals in giving unselfishly to others.

Hymn: "O God Our Help in Ages Past."

Address: "The First Person Plural."

Hymn: "Glorious Things of Thee Are Spoken."

Prayer—for grace to walk according to God's will.

Response—"I Will Lift Mine Eyes"—Miles. Benediction.

Postlude—"Impromptu in D"—Ashford.

Candle-Light Communion Service

In the Sanctuary, just inside the chancel-rail, the picture of the Last Supper depicted on the cover of the printed service folder was enacted in tableau form by members of the church council or consistory. A high-backed chair, with a Christ-candle before it, symbolized the master's place at the table. The meditation was based on the basin and the towel, self sacrifice and service—and the Bread and the Wine.

The basin, pitcher and towel were placed on a pedestal to the left of the table. The basin, the towel and the table were highlighted. The meditation service, and the administration of the sacrament of the Lord's Supper were carried out by candle-light. The old communion service was used for the tableau.

Prelude—"Morning Prelude" — Bach-Goldsworthy.

Processional—"Beneath the Cross of Jesus"—(Hymn 161).

Invocation and Choral Response:

Call to Confession: (Service Book).

Response: Kyrie, chanted by choir and congregation.

The Assurance of Grace:

M—O Lord, show Thy mercy unto us.
C—And grant us Thy forgiveness of our transgressions.
M—O Lord, hear our prayer.
C—And let our cry come unto Thee.
M—The Lord be with you.
C—And with thy spirit.
M—Let us pray—(*Prayer and response*)

Introit:

M—God forbid that we should glory,
C—Save in the Cross of our Lord Jesus Christ.
M—In Him is salvation, life and resurrection from the dead.
C—By Him we are redeemed and set at liberty.
M—God be merciful unto us, and bless us,
C—And cause His face to shine upon us.

Gloria in Excelsis:

M—The Lord be with you.
C—And with thy spirit.
M—Amen and Amen.

Hymn: "Come, Dearest Lord, Descend and Dwell . . ."

Scripture Lesson: I Cor. 11:23-32; John 13:1-15.

Gloria Patri.

Confession of Faith: (Nicene Creed).

Hymn: "All People That On Earth Do Dwell . . ."

M—Now is Christ risen from the dead, and become the first fruits of them that slept.
C—For since by man came death, by man came also the resurrection from the dead.
M—For as in Adam all die, even so in Christ shall all be made alive.
C—But each in his own order; Christ the first fruits; then they that are in Christ.
M—For this corruptible shall have put on incorruption, and this mortal must put on immortality.
C—So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality.
M—Then shall be brought to pass the saying that is written, Death is swallowed up in victory through Jesus Christ.
C—O Death, where is thy overcoming? O grave, where is thy victory?
M—The Lord Jesus Christ, our Saviour, is to us the remission and forgiveness of sin, and symbol of Life everlasting.
C—Thanks be to God, who giveth us the fruits of the Victory of Him who came to redeem us unto Life Eternal, Jesus Christ, our Lord.
M—Amen.

Offertory and Dedication to a new life in Jesus Christ.

Anthem — "God So Loved the World" — *Stainer.*

Meditation—silent and concluded by pastor. Preparation of the Table of the Lord, the Communion, closing with the Lord's Prayer and "the peace . . ."

The Invitation, communion hymn—"Here, O My Lord, I see Thee Face to Face," and the distribution of the elements.

(Congregation remains seated, and elements are distributed by deacons in the usual manner).

The Blessing, after which the Deacons will gather the receptacles, and return them to the Chancel.

Thanksgiving, Doxology, and Benediction, with triple Amen by Choir.

"And when they had sung an hymn, they went out into the Mount of Olives."

Recessional Hymn: "When I Survey the Wondrous Cross."

—*Rev. Samuel A. Moyer, Trinity Reformed Church, Shenandoah, Pennsylvania.*

Christian Education In a Democracy

By Frank E. Gaebelein, Litt. D., Oxford University Press, 306 plus Xii pp. \$4.00.

The Rev. Robert C. Mildram, Ph. D., executive secretary The National Preparatory School Committee, and author of "A Study of Religion in Independent Schools," has written a comprehensive pre-publication review of Dr. Gaebelein's book, available from the publisher, Oxford University Press, 114 Fifth Ave., New York, N. Y. The review concludes with Christian Education in a Democracy should commend itself to a wide variety of readers; it is one of the best statements of a Biblical-centered Christianity, as expressed in a literalistic interpretation of the Bible; many will not agree with the presuppositions of the author's thinking, but will find helpful insights and stimulating reading on many topics. "Its usefulness in raising questions will stimulate careful reading. For those who agree with Dr. Gaebelein's point of view, it is a *must* on the subject discussed.

The Storyteller in Religious Education

Because every phase of activity of every local church is actually designed as RELIGIOUS EDUCATION, the volume by Jeanette Perkins Brown, "The Storyteller in Religious Education," published by Pilgrim Press, will interest every *Expositor* reader. Jesus, the master teacher, used the story or parable method in teaching His followers; preachers who understand the use of illustrations (parables) in driving home to the audience the meaning of the sermon-lesson will find helpful material in this volume. The storytelling method is as helpful with an adult audience as with children. Many ministers have learned that adults are noticeably attentive during the story-sermon for children. Why? Because they are

ble to follow the unfolding of the idea, usually presented in simple words, whether or not in story-form. \$2.00 invested in this book of ten chapters, Appendix of some 40 pages of individual stories, and Bibliography, will be a worthy one, especially now when reparation is being made for Vacation Bible schools in every local community.

Hymn for the Month

A village church in Wisconsin announced as one of the points of interest at a Parish Fellowship gathering that a vote would be taken at the door on favorite hymns. Announcement was made in the parish bulletin some weeks in advance, so that everyone would have an opportunity to decide which Christian Hymns appealed to the individual member, and did most for him; in other words instead of having a canvas on "Hit tunes" there would be a vote on "Hymn tunes", and it was decided that the twelve hymns leading in the vote would be emphasized for twelve weeks in every service at the church. Anyone having several choices was invited to name them.

The plan was accepted wholeheartedly by the membership, and from this developed the "Hymn for the Month" chosen by the membership. Parents and teachers were encouraged to teach the words of the "Hymn for the Month" to the children, and devote practice periods to singing it. "Interest in hymn singing during the worship service is a heart-warming development," reports the pastor.

The Word Finder

The subscriber who asked about "THE WORD FINDER" may secure information on the 1,317 page volume by writing to the publisher,

The Rodale Press,
Emmaus, Pennsylvania,

who specialize in publishing practical helps for writers, speakers, students and executives. The price of The Word Finder is \$6.50.

Floundering Marriages

Benn Hall Associates, 47 East 61st Street, New York 21, N. Y., announces "Sins of Parents," by Charles H. Doyle, \$3.00, published by Nugent Press, Tarrytown, N. Y., a frank analysis of marriages and their general relation to the health of the world, which should be of interest to people of all faiths, as it is described as based "on recent studies in the fields of Sociology, Child Psychology and Human Relations, as well as first-hand experience in marriage counseling

and youth guidance. Exposing principal "sore spots" underlying much of today's marital unrest, the author cites "parental responsibility" as one of the basic needs of our times, and relates juvenile delinquency and emotional instability to domestic unhappiness, and offers four suggestions to couples whose marriages are "floundering." Divorce and separation, although high on the "detrimental list," there is also tragic result from "sins of omission," such as lack of a good example, discipline, religious teaching, etc. Your book dealer can secure "Sins of Parents" from the above addresses.

Race Relations

Eight transportation systems operating out of New York City have joined in a human relations program sponsored by three major American religious groups,

Catholic Interracial Council.
Metropolitan Council of B'nai B'rith.
Protestant Council.

by sponsoring the display of a *car card*, produced by the Institute for American Democracy, Inc., 212 Fifth Avenue, New York 10, N. Y., which conducts human relations programs in more than 150 cities in the area. The use of the *car cards* is one of its mediums.

The three-faiths-sponsored card is illustrated in full color, and reads:

"True Americans accept people on their individual worth . . . regardless of their name, religion, color or occupation. DO YOU?"

Here is an idea that is needed in many communities, whether there are transportation facilities for display of the cards or not. The cards can be displayed in store windows, post-office, public buildings, schools, Bulletin Boards, church entrances, Sunday School and Parish Halls facilities, railway and bus depots, and voting booths. Here is a project that youth groups might well adopt as their specialty, since young people have less difficulty in accepting people at face value. We might well add to the string of "regardlesses . . ." the words "wealth", and so-called "background," on which basis some ministers speak of individual churches as "where *the* people go!"

A Seasonal Anthem Collection For Mixed Voices

A book which includes 17 anthems, chosen for various seasons of the Church Year,—Lent, Easter, Christmas, Thanksgiving,—and a number for general use. The book, we are told, is suitable for choirs of average ability.

A few responses are included, making this book of 70 pages a practical help for choirs in all denominations, (No. 8606) \$1.25, from J. Fischer & Bro., 119 West 40th Street, New York 18. Also, why not ask them to put your name and address on the Fischer Edition News?

Louisville Clergy Study Courts

Ministers of Louisville, Kentucky, are reported on hand four days each week in the local Police Court, to acquaint themselves with the court's procedures and problems and try to find ways of helping persons arraigned there. Various faiths are represented.

Ministers interested in this phase of pastoral work fill out questionnaires on their reactions and meet periodically with court officials. Henry B. Mann, Chairman of the Police Court Committee of the Louisville Council of Churches, says the program is

"not only an opportunity for moral influence in public affairs, but a challenge we cannot ignore."

Trends in Preaching

Expositor readers interested in the "study of changes in the trends of preaching during the last half century" will find the first article of the series, "The Ministry Then and Now," by Arthur C. Baldwin, pastor of Chestnut Street Baptist Church, Philadelphia, on page 372, April 19, 1951 issue of *The Watchman-Examiner*. Ask for *The Watchman-Examiner* at your local library, or local Baptist minister.

Worry is a high-priced luxury; it keeps us from doing what we are here to do in His Name.

Failure is out of the question to those who trust God; He knows what He wants done.

Chapel Lighting

Unusual lighting effects emphasize the beautiful wood craftsmanship in the modern style chapel of the Italian liner, Conte Biancamano. Planned in cooperation with engineers of Sylvania Electric Products, Inc., to give a feeling of spaciousness to the small niches along the side walls, illumination comes from fluorescent tubes placed vertically along both sides of the niches. Each niche contains two 15-watt T-12 soft white color fluorescent tubes installed in simple, single-unit fixtures which

are concealed far enough back from the side edges to be out of direct view. Reflectors on the fixtures distribute the light uniformly along the white back walls of the recessed sections which reflect it out into the chapel. A row of incandescent spotlights with small metal reflectors behind them illuminate the altar and accentuate the striking wood carvings on the wall behind the altar. Together, the fluorescent and incandescent lighting furnish a level of approximately five foot-candles which is in keeping with the quiet dignity of the chapel.

Modern Style Chapel, Italian liner, Conte Biancamano, showing beautiful wood craftsmanship and unusual lighting. Photograph supplied by Sylvania Elec. Co.





THE PULPIT

THE GREATEST THING IN MAN

(Baccalaureate - Commencement)

CLARENCE EDWARD MACARTNEY

Text: "And lose himself." Luke 9:25.

THERE is today a new fashion in baccalaureate sermons and commencement addresses. Formerly they dealt with man the individual, with character, ambition, achievement, and destiny. Today most of them deal with political, industrial, social, and international problems. The preacher or speaker uses the commencement occasion as a springboard from which he leaps out into the sea of great discussion. I have a strong conviction that the earlier plan is the better and greatly to be preferred. Whatever solution I might propose to you for the ills of this troubled world would be forgotten before you took your gowns off, and my long-range denunciation of the Hitlers, and Stalins, and Mussolinis, and the communistic state would soon grow dim and faint in your ears, while, happily, some earnest word of warning, encouragement, or inspiration may be remembered by you long after the speaker is in the ether. For this reason I have chosen to speak to you upon a much neglected and almost forgotten subject, that part of man which shall outlive the stars, the invincible and incorruptible part of man, and of so great value that even the angels of Heaven cannot compute its worth—the Soul; that soul which is of the same value and importance that it was when Christ made it the theme of His teachings and preaching.

There are three things that I shall say on this subject. First, that man has, or, is a living and immortal soul. Second, that the soul has suffered injury and damage; and third, that Christ discovers, redeems and restores the soul of man.

Man Is a Living Soul

What do we mean by the soul? I shall not draw fine spun definitions or darken words without knowledge, but I shall take the plain

Biblical thought of the soul as man's moral, spiritual, and never dying part. There is no doubt but that is what Christ meant when He used the word Soul. In St. Matthew and St. Mark the question of Christ reads: "What shall it profit a man if he gain the whole world and lose *himself*?" The soul is thyself, myself; it is that in man which loves, hopes, prays, believes, aspires, is tempted, sins, repents, and can be eternally saved.

Subjected to every test, the soul is the supreme thing in man. There is the test of subtraction. That is, take a man's soul from him and add the world to him, and what have you left? Nothing but an animal, nothing but a clod. But with a soul, "what a piece of work is man, how infinite in faculty, how noble in reason. In form and moving how express and admirable! * In action how like an angel! In apprehension, how like a god!"

Another test of the soul's greatness is the purpose of life. Why are we here? What is the meaning of existence? When the first runner, Ahimaaz, came out of the wood where the battle had been fought, and where Absalom had fallen, but he himself did not know what had happened, and the anxious King David, waiting at the tower, said to him, "Is it well with the young man Absalom?" all the runner could say was, "Thy servant saw a great tumult in the wood, but knew not what it was." Is that all there is to life? Just a great and meaningless tumult in the thicket of existence? Just a noise, full of sound and fury, signifying nothing? If life is for knowledge, for fame, for pleasure, for glory, then it is a grim, sardonic joke. But if life is a trial, a probation, if the purpose of it is the production of moral and spiritual qualities, their development here in this life, and their coronation in the life which is to come, then "life is just the stuff to try our souls on." But without the soul

First Presbyterian Church
Pittsburgh, Penna.

life is nothing but a tumult.

Another test of the greatness of the soul is that of endurance, permanence. Over the three doors of beautiful Milan Cathedral are three symbols and three inscriptions. Over the door on the left are roses, with the words, "That which pleases is but for a moment." Over the door on the right are thorns with the words, "That which troubles is but for a moment." But over the central door is a Cross with the inscription, "That alone is important which endures forever." The soul is the important part of man because it endures forever.

The highest test of the value of any object is what has been done for it. And how great a thing was done for the soul of man, so great that when it was done, and the Son of God died for the soul's redemption, the earth rocked and the sun hid his face in amazement. That is the supreme appraisal of the value of man's soul—the death of Christ for it upon the Cross.

Such, then, is the soul of man. It alone explains man. You may stand your skeletons, from the highest anthropoid ape up to man, against the walls of the museum, and you may put your jars of germs upon the shelves of the laboratory, but you have not explained man. You have not explained the tear of compassion, the flame of righteous indignation, the hope of the hereafter, the ambitions of a commencement season, a sonnet of Shakespeare or Milton, or the Twenty-Third Psalm. Over the great Hall of Man at the World's Fair were those words of St. Augustine, "Man wonders o'er the restless sea, the sight of sky, the flowing waters, and forgets that of all wonders man himself is the most wonderful."

Today this most wonderful thing in man, the Soul, suffers eclipse. The soul is the real Forgotten Man. It is forgotten in education. What honor is done to the soul, what place given to it in our colleges and universities? The soul is forgotten in the enterprises and reforms to save society, for these schemes would clothe and feed man and give him a comfortable place in the universe, but neglect his soul. Even in the Church the soul is sometimes forgotten, for a large part of the Church seems to have found something more important to do than to save man's soul, and is engaged in the high enterprise of saving society. Yet it is a striking fact that the Church ever had the greatest influence upon society when it devoted its energies to the salvation of man's soul. The soul is forgotten today in international affairs. The cruel and wicked conspirators which threaten the exist-

ence of men and nations and the extinction of the very stars of the spiritual firmament incarnate a conception of life and civilization which leaves out and tramples upon the soul of man. The only hope for the world is a revival of the Christian conception of man as a living soul.

On the Amazon River there is said to be a tribe of Indians who at certain seasons of the year squat on the ground and refuse to move, saying that they are waiting for their souls to catch up with their bodies. That is indeed the great need of the world today. It should sit down for a little and let the soul catch up with the body.

The Soul Has Suffered Disaster and Injury

This is the Christian doctrine of the Fall of Man, of all the Christian doctrines the most ridiculed and discounted, and yet of all the doctrines the one which is most confirmed by history and experience.

Something has happened to man's soul to dislocate his life, to destroy the beautiful harmony of the soul with himself, and that something is sin, as eternal as human history, as universal as human nature. It is this alone which accounts for what we see in the world today, for the discord of man's life, for the fact that his heart is a fountain whence flow both sweet and bitter waters. It is this which accounts for that civil war in the breast of man which St. Paul discovered in his great experiment in moral psychology when he found two men at war with one another within his breast, the law of the flesh and the law of the mind. It is this disaster, sin, that accounts for the long resounding chord of human woe and sorrow. It is this that explains how it is that man is at once a cloaca and a temple, the glory and the shame of the universe.

Some years ago, in Charleston, S. C., I came across the sermon of a seer-minded and prophetic Negro. This was the burden of the sermon: When the man and the woman were driven out of Eden, and lay down under a tree to sleep, the Spirits of the Air and the Earth and the Waters and the Fire came and stole away man's soul. Then they fell into a dispute as to what they should do with it. Each one claimed it, and unable to secure it, all agreed that they would hide man's soul.

But where could they hide it so that man could never find it again? The Spirit of the Earth said, "Hide the soul of man deep within me, so deep down in the earth that he will never find it." But the Spirit of the Water said, "No; man will invent some secret and mysterious power by which he can tell what is under the earth and he will find his soul again.

Do not hide the soul of man in the earth; but hide it in me. Hide it ten thousand fathoms down in the deepest and darkest waters of the sea. There man will never find his soul."

But the Spirit of the Air said, "No; do not hide the soul of man in the sea. Man will invent a ship which will sail under the sea, and he will search for his soul and find it, even in the deepest and coldest and darkest waters of the ocean. Do not hide the soul of man in the sea. Hide it in me. Hide it high up in the highest heavens, clear beyond the remotest star. There man will never find his soul."

But the Spirit of Fire said, "No; do not hide the soul of man in the heavens. Do not hide it among the remotest stars; for with his wonderful mind man will invent some ship of the air by which he will ascend to the highest heavens, and there he will search for his soul until he finds it. No; do not hide the soul of man in the heavens, but hide the soul of man in me. In my white and consuming flame man will never find his soul."

So they hid the soul of man in the Spirit of Fire, within the flame. But lo! when they put the soul of man into the fire, it came out with a new and more wonderful beauty and clearness than ever before.

Perplexed and in despair as to what to do, and where to put man's soul so that he could never find it, the four Spirits returned to their master the Devil, and asked him what they should do. When he heard of what they had tried, Satan laughed and said, "Fools! I will tell you what to do. I will tell you where to hide man's soul so that he will never find it. Hide it in man!" Yes; that is the tragedy of man's life — his soul is hid within himself.

Christ Discovers, Redeems and Restores the Soul of Man

It was the tragedy of sin, the loss of man's soul, that brought Christ to earth. This is the fact that lies back of the sublime transaction of Calvary. Christ asked two questions about the soul. They are often erroneously thought of as the same. But how different they are! The first question was this, "What shall it profit a man if he gain the whole world and lose his own soul?" That question is not difficult to answer. Every man, whether he acts on the truth of it or not, knows that that would be a sad and wretched bargain. But the other question is quite different: "What shall a man give in exchange for his soul?" Christ you see, did not say, "What shall a man *take* for his soul?" He knew how little men will take for their soul. You and

Prayer Book

A Handbook of Prayer, Meditation, 66 Hymns and Worship Service, especially designed for men in the Armed Services is made available through Augsburg Publishing House, Minneapolis, Minnesota. Pocket size about 3½ x 4¾", arranged by N. M. Ylvisaker, Major Chaplain. The Handbook may be secured through your book dealer, or from the publisher. There is no price given on the copy received here. Binding is sturdy, and servicemen will be grateful for the gift of the handbook.

I know how little, alas, how little men will take for their souls. A fading honor, a few dollars, a moment's comfort, a kiss and an embrace; even so small a thing as that, men will take for their souls. But Christ did not ask that. What He asked was this, "What shall a man give for his soul?" After he has scarred his soul with sin, after he has sold his soul and betrayed himself, what can he give to get his soul back? Answer that, ye who sit in the seats of the mighty! Answer that, if you can, scholars and scientists of our universities! Answer that, dictators and despots of the world! No; you cannot answer it. No man is great or wise enough to answer it. Only the Poet of Calvary could answer it. Christ alone can give that which will get a man back his soul. There upon the Cross He paid the sublime, mysterious, awful, transcendent, overwhelming price of the soul's redemption.

Potentially, every man is a redeemed soul, just as historically he is a created soul. You have been highly ransomed and ennobled to a new friendship with God. Live worthy of that high calling! When Christ asked those questions about the soul He was not warning us against temptations which do not exist. Still, as of old, Satan desires to have you that he may sift you as wheat, that he may sift the soul out of you. The best therefore, that I can do is to commend you to the Creator, Redeemer, and Preserver of your souls, to Him Who paid the price of your redemption on the Cross, Our Lord Jesus Christ. Choose Him today. Commence with Him now, and this will be a commencement day and season not only in academic and class association, but in deep religious and spiritual reality; a commencement that will know no ending, a companionship which shall grow in power and joy from day to day, and the glory and beauty of which it will take the unending ages of eternity to declare and reveal.

WINNING SOULS

AARON N. MECKEL

Text: John 12:32.

I WANT to begin this message by recalling an incident out of the life of a great soul-winner of this generation, Dr. Merton S. Rice of Detroit. It seems that during one of his first pastorates he made the companionship of a man with whom he often went on fishing trips. On many a subject the minister and parishioner held discussion. One subject alone never came up,—that of the Christian life, the need of surrender to Christ, and loyalty to the Christian church.

In time the young preacher was succeeded by another, who promptly pressed home upon this man the claims of Christ. But when confronted with the imperial demands of the Gospel, he made reply that they couldn't be so important after all. "Why," said he, "if they had been important, Mr. Rice would have mentioned them; during all the years I knew him he never once brought up the subject." It was a chagrined pastor who went back to his former pastorate and friend, to make amends for a tragic oversight. Said the great soul-winner of later years, "We must make our friendships Christian!"

A chief of police in an Indiana city, looking at the wrecks that were brought to his attention, was overheard to say, "The saving of souls is rapidly becoming a LOST ART in our generation."

Let that accusation sink deeply into our minds! A lost art, is it? When did you, for instance, last speak to another soul about Christ, or win a recruit for the Christian ranks? Or, how about our churches? The outstanding liberal preacher of our generation, not long before his retirement from the active ministry, stated in a sermon that, were someone to become soundly converted in our average run of church, we would be embarrassed, and not know what to do with him!

In the twelfth chapter of his Gospel, John tells how some of the Greeks came to the disciples saying, "Sirs, we would see Jesus." The coming of the disciples of Plato and Aristotle and Socrates to Him, for the gift of life, stirs the great soul of Jesus to the depths. In a vision He sees the death He must die that all may live, and the resurrection from the dead He will undergo that men might live after the power of an endless life. The

Great Imperative is flung out to all generations to come, from the lips of the supreme Soul-Winner of the ages: "And I, if I be lifted up from the earth, will draw all men unto Me!" In other words, move the magnet towards the filings, and it will draw them.

Now, place the statement of the police chief and the words of Christ, side by side. "And I, if I be lifted up from the earth, will draw all men unto Me." Not—"If ideas about Me are lifted up—" but—"if I—the living Son of God, sent for the redemption of the race—be lifted up, will draw all men unto Me." And then the other statement: "The saving of souls is rapidly becoming a lost art in this generation."

Let us be agreed, then, on this: That if this most needful of all arts has been lost, it is high time that we regain it. We can at least begin there.

I. *The Church grew and became great because believers witnessed to their Lord.* Those first Christians beheld in their Master a mighty magnet, and so they lifted Him up in word and deed that He might draw men unto Him.

As you read again the original documents of our faith, you are convinced that the over-all object of the first disciples was not to build a pretentious church. It was not to pad membership rolls. Their consuming ambition was to share a life they had found in Christ. It was to bear glad witness to one who had redeemed them from the dregs of sin and unbelief. Thus did the church grow!

And how amazingly simple the method of Jesus! He took twelve men the like of ourselves, lived His way into their lives, filled them to overflowing with His redemptive love and concern for others, and then sent them out to the "lost sheep of the house of Israel," saying, "Ye are My witnesses." They, in turn, passed the torch of witness on to others until a great fire was kindled. We read in Acts that those first twelve disciples went everywhere proclaiming "Jesus and the Resurrection," and that the "Lord added daily to the church such as were saved." Indeed, so the church grew!

How is it then, that the winning of souls has become a lost art? That what John Henry Jowett called "A passion for souls" lost its hold on us?

Is it that we have professionalized our Christian witness to the extent that we forget that Christianity first burst upon the world as a lay apostolate? Can we no longer say with

First Congregational Church
St. Petersburg, Florida

William Carey, "my business is to be a Christian, I cobble shoes for a living?" Has the zeal to win souls to Christ abated in the pulpits of the land? Or perhaps, have we in the modern church become so obsessed with peripheral and incidental matters,—social reform in the large, the raising of large budgets, the forming of committees for political reform, the whirl of social organizations,—that we have lost sight of our primary task of witness? Brethren, has the church ceased to be a revolutionary movement of the Spirit and dwindled into a mass of revolving machinery? Take a look also at the urgency with which the world of business carries on its trade. A very gifted sales foreman was overheard to say that a skilled salesman makes the public want to buy.

A Christian lay worker was driving in the country when he overheard a radio announcer extolling the merits of a certain product. With what urgency and attractiveness the appeal was made! "Your children will not be healthy, nor your home happy, without this article," so it was claimed. My friend said that when his own interest was gradually fanned to high flame, he listened carefully for the name of this product. Just then the announcer blurted it out: "Super-suds!" My friend concluded: "Why is it that the average one of us is more enthused about 'selling' automobiles, radios, articles of all kinds, than he is to communicate his religion, unto Me."

Even as the early Christians were driven abroad by persecution, they witnessed to the pagan world of the Lord of life. Persecuted, but witnessing! When the church was great, the winning of souls to the Master was a consummate art!

II. *The church will become a stirring moral force in our modern society, again when as individual Christians we retrieve this lost art of winning souls.* We must move the magnet in the direction of the filings! "And I, if I be lifted up—will draw all men unto Me."

A live Christian layman was telling how, in the company of another, he visited two churches in a large American city. The first was disappointingly cold and formal in spirit. There was a noticeable lack of contact of God with man, and man with man in that service. "We were glad to get out of there," so he said. On Sunday evening the two men worshipped in the second church. The atmosphere in that church was warm with Christian love and friendship. Not noise, but spiritual intensity and awareness. The sermon was

tucked close around the needs of the people in the congregation. "We wanted to go," said one of those laymen, "and tell the minister that, if ever we moved to that city, we would want to serve in his church." Now, what marked the difference in those two churches? I think the answer could be put thus: In the latter, there was a genuine interest in persons as persons. They were not just automatons, so many bodies occupying pews.

I cannot but think of the tremendous spiritual potential there is locked up within an assemblage such as this! If everyone here would take this message sincerely to heart, what a Pentecost there would be! If someone should ask, therefore: What are the necessary qualifications for an effective winner of souls?—here now, are a few:

a. You must have a story of your own to tell. Above all else, men must see evidence of the working power of God in your life. Go out and talk about yourself and you become an insufferable bore. Go and tell another what Jesus Christ has meant to you, and you become an irresistible magnet. Yes, have a story to tell, and then tell it in your own idiom.

"Tell me the Story simply, As to a little child;
For I am weak and weary, And helpless and defiled."

My friend, speak up for your Master! Help to break the false conspiracy of silence that hangs like a fog over the modern church. The Communist and secularist are shrilling out their wares. And should the Christian be silent?

b. Again, be assured that in the winning of souls to your Master, love counts for much more than argument. Human souls are loved, rather than argued, into the Kingdom of God. Oh, how we need the imaginative insight of the Boy Scout who was administering artificial respiration to a poor drunk who had been fished out of the ocean. "Son, it's not worth your trouble, I'm not deserving of your help," said the human derelict. But the little fellow replied, "But I'm not thinking of the man you are. I'm thinking of the man you're going to be."

There comes to mind the Prayer List that my pastor-father used to keep close at hand. He would enter the names of anyone who might be sick, or discouraged, or bereaved, upon that list. And on his knees—often at family prayers—he would mention before God the names on that list. Friends,—it is time that we are putting our Prayer Lists to work again! I believe with all my heart in the

great enterprise of foreign missions—the saving of souls at a distance. But what of the heathen and the pagan, right here at home, in our American communities? Who will be concerned enough to go after them? According to census figures, there are at least 8,400 families unaffiliated with any church here in our community, alone.

There is a saying of the Master Soul-Winner that needs to be brought into focus again in our church circles: "They that are well do not need a physician. The Son of Man is come to seek and to save the lost."

c. Finally let me realize that the winning of souls to Christ is my task, and that the way to learn is just to begin. Dwight L. Moody said as much to a hesitant Christian worker, when he said, "You ask the 'how' of soul-winning? Start right where you are. The main thing is to begin."

A parishioner once brought a list of names to his pastor, saying, "I think that if you will call on these people they could be won into church membership." The wise pastor replied, "I have a suggestion; why don't *you* undertake to win these families, yourself?" After some hesitation, this man summoned up courage to make the first call, where he met with a heartening welcome, and with favorable results. Not only so, but an entire neighborhood was spiritually rejuvenated, and a whole company of new recruits were won for the army of Christ. "It's the one greatest thrill I have ever experienced," said the man, later.

"But," someone says, "I haven't youth, and health and strength. I must leave it to others to win souls to the Redeemer." My friend, are you saying that there is nothing you can do? Let me relate this instance out of the life and ministry of the renowned British preacher, Dr. Alexander Maclaren.

Noting a famous skeptic in his congregation one Sunday, he met him afterwards and suggested that if he would attend services for four consecutive Sundays he would present the main arguments for the Christian Faith. Then, if at the end of that time he desired to unite with the church, he would be glad to welcome him.

Dr. Maclaren was overjoyed to note the eager manner in which the skeptic listened to his presentations, and delighted, when on the fourth Sunday, he presented himself for admission into the church. The preacher even enquired as to which of the four sermons had been most instrumental in bringing him to

his decision. Imagine his amazement in receiving the reply, "Your sermons, Sir, were helpful, but they were not finally persuasive in my decision." Then he told this story. He was leaving the church on a snowy Sunday, when he noticed an elderly saint with a beaming face, having difficulty on the icy walks. He offered his arms in help. As they walked along together, she looked up into his troubled countenance, and exclaimed, "I wonder if you know my Saviour, Jesus Christ? He is everything in the world to me." "That sent me home to my knees," continued the former skeptic, where I found Christ for myself, in the depths of my own heart. Thereafter and then I resolved to be His disciple and a member of His believing fellowship. That is why I am here."

My friend, it was not the persuasive eloquence of the great preacher as much, as it was the simple testimony of the little crippled saint, that won that man for the Christian cause.

"And I, if I be lifted up from the earth, will draw all men unto Me!" We must, all of us, move the magnet toward the filings that it may draw them.

In the end, it will not be the worldly honors you have won, or the offices you have held in the Church, that will bring deepest satisfaction. It will be the souls, who through your loving concern and interest, were led into the joy and glory of the Christian life, that will constitute the jewels and the gems in your crown!

The artist stood before his statue of Christ and wondered — wondered how he created it. He thought of the huge uncut block of marble, the many hours, the countless strokes of his mallet, the thousands of chips splintered by his chisel, the soft touches here and there. Now his dream had taken form and was before him.

Every Christian is an artist of some sort. He, too, chips the spauls away to chisel out a Christ for others to see. This, also, takes time, work, thought, patience, and prayer. So the vision of the Christ each man gives to the world is largely up to himself.

Pray, O Man, what conception of our Lord have you carved out for the world to see? Stand before your figure of Christ and wonder as the artist. Is it worthy of you? Is it worthy of Him? The world needs the best portrayal of Christ that you can give.—*Snyder Alleman.*

THE OPEN DOOR

WILLIAM GODDARD SHERMAN

Text: "Behold, I have set before thee an open door, and no man can shut it." Rev. 3:8.

WHEN John was on the Isle of Patmos he received a vision, a revelation from the Eternal God. Among the instructions he received was the command to send letters to the seven churches of Asia. One Christian Church was facing a period of trial, for all who bore the name of Christian were sorely persecuted. The message from God at this moment in the Church's history was a source of comfort and encouragement. To the Church at Philadelphia were directed these words: "Behold, I have set before thee an open door, and no man can shut it."

It is always a source of encouragement for us to know that God's will is ultimately victorious. Many times throughout the course of history it would have been difficult for the Church to maintain its stand if it were not for this promise: no man can shut the door God has opened for us. It is precisely because we are convinced that the power of the Almighty is greater than any earthly power that we face our trials with courage. The gates of hell shall not prevail against Christ's Church.

"We have Christ's own promise,
And that cannot fail."

I. The power of God is still available for us today. We worship a living God; we worship a God who yet grants us every opportunity to redeem ourselves and our world. Thus, though the words of our text were extended to the Church at Philadelphia, they were spoken to twentieth century Christians as well: "Behold, I have set before thee an open door, and no man can shut it."

The open door which our God has set before us is a door of opportunity. If we labor in the will of God and by the grace of God we are certain of success, for no man can shut this door of opportunity which God has opened to us.

There is, first of all, the opportunity for larger living. Always the primary step in entering into the abundant life which Christianity affords us is self-denial. It is strange how many persons there are who want all of the benefits of Christianity without denying themselves any of the pleasures of the world which detract from their Christianity.

United Presbyterian Church
Liquippa, Penna.

The Christian must remain unspotted from the world. He must be in the world but never of the world. But the truth is that Wordsworth was accurately describing the majority of us when he wrote

The world is too much with us;
Late and soon, getting and spending,
We lay waste our powers.

When we avail ourselves of the larger living which Christ gives us the power to achieve, we become convinced that the world is not the source of genuine happiness. The tinsel-pleasures of the moment are so superficial. They drain us of our spiritual resources without refilling the reservoirs. One can scarcely hope to be prepared adequately to cope with life's deepest sorrows if he does not strengthen his faith in hours of sunshine.

The open door gives us the opportunity to be of real service to those who are in desperate need. The true Christian cannot live only unto himself. By service we do not mean only "service to others," but "service in the name of and for the glory of Jesus Christ." In all things His name is to be glorified.

This is a genuine test of our Christianity. How concerned are we for other people? How heavily does it weigh upon our hearts that there are millions of war-torn peoples who are literally starving? How disturbed are we in soul and conscience that unnumbered persons are dying a Christless death because the Gospel has not yet been preached to them? Service is far more than the little deeds of kindness and of love which we perform for our neighbors; it is a fervent devotion to the cause of Jesus Christ with the intent to preach and minister in His name to the farthest reaches of the earth.

II. When we have become more Christlike we shall see the door open upon a better world. We must understand that such a better world cannot be realized until WE are better people.

The world today is a powder keg. The tension is high between nations, and we fear for what might happen if men's emotions are allowed to run away with their better judgment.

There are many people who do not yet understand the transition from the individual to the social, and ultimately the global, realm. They can very well understand that God can bring peace to their own souls, but they do not see that He has anything to do with world peace. Thus the Creator of the universe has not been sought in the planning by nations. Divine

guidance is not granted, not because it is unavailable, but because it is unrequested.

Those who are mapping the destinies of nations need to realize that the same emotional, moral, and spiritual factors are brought into play on the world stage that affect our individual lives. And just as God is the only source of true peace in our own souls, so also is He the only hope of peace in our world affairs.

This is so because of the nature of peace as God bestows it upon us. It is dependent upon righteousness, as the Scripture makes clear. There is no indication that peace can exist apart from righteousness. As a matter of fact the Bible states emphatically that peace can follow only after righteousness has been realized. Hear Isaiah's great statement: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance."

Righteousness at work in our social structure means fair play exemplified in all phases of the economic and social realm. This hits us squarely between the eyes, for America's record on the subject of race relations alone is decidedly gloomy. Add to this the unrighteousness which is reflected in crime and immorality, and countless other aspects of our culture, and we begin to recognize how far short we have fallen of the righteousness God demands of us. No wonder we cry, "Peace, peace!" and there is no peace. We do not have the righteousness which underlies it.

If, as we have indicated, we must first be BETTER people before we can have a better world, the primary concern for each of us is to make certain that his life is remade in Christ. There is this possibility contained in the promise of God, for the OPEN DOOR which He sets before us is a door which opens unto our own salvation.

Sometimes we look at our lives and think that they are, at least to all outward appearances, moral. But it is not merely the outward appearance that God is concerned about. Many times I have spoken to an individual on the subject of salvation, only to have this question asked: "What do I need to be saved from?"

We have strange ideas about ourselves. We see the sin in the world and the terrible results it produces, but we CANNOT see it in our own lives. Yet the Scripture is clear on this point: "ALL have sinned and come short of the glory of God."

There are marvelous heights to which humanity may be raised, but only after the poison of sin has been removed. Jesus often spoke of the glorious possibilities there are latent within the life of every man. These can-

not be developed so long as sin has dominion over us.

The door is set before us, and it opens upon God's forgiveness. All our sins are removed through the power of Calvary's cross. Jesus gave us the example for living life to the full; he set the mark for our ethical standards; he showed us the pragmatic aspect of love. But these were secondary, for his supreme purpose was to atone for the sins of the world.

The door is open, and NO man can shut it. No one can deny us the blood-bought salvation which God grants to all who come to Him in faith. No man can shut the door upon us because we have not wealth sufficient to do marvelous things in Christ's name. No man can shut it because we have not reached the accepted social level, nor because we lack influential friends. Christ alone determines who shall pass through this open door, and He invites all to enter who believe upon His Name.



JUNIOR PULPIT

Easy Terms

An English minister, Rev. Charles M. Hepburn, stood before a furniture store window looking at a display of things offered for sale "on Easy Terms." That means a small sum down when you buy, and so much a week, or a month, until the full sum is paid.

The small son of a friend came up and stood beside Mr. Hepburn, reading the sign, "Easy Terms." It was near time for the small lad to return to school for another term, and turning wistfully he said, "Gosh, I wish they would arrange an easy term for me at school." A very natural wish for any of us, both young and grown-up.

Still that is one thing there is no use hoping for; it would not be well for us to have things made easy for us. We learn to walk by walking; we learn to talk by talking; we build muscle by using our muscle. Most of us have watched baseball and football games, and we have cheered the winners; those of us who have been members of those teams, or have watched their many, long hours of practice in order to build what it takes, know that it takes living up to a rigid schedule for many months and years. This same rule holds for everything in life that we want to do well, and there is no use looking around for an easy schedule. It is not well for any of us to win anything without effort! We value only that which we have to win through struggle and

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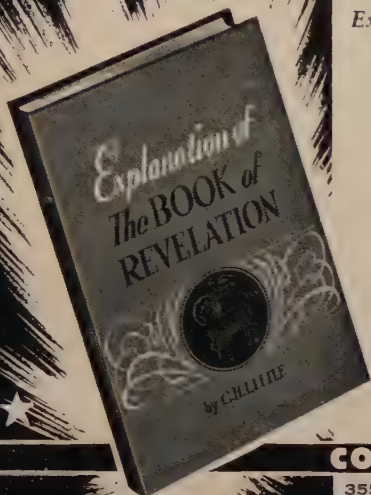
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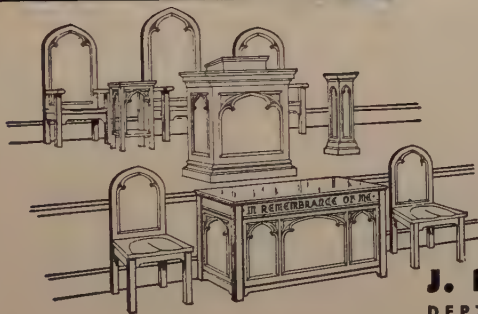
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Physicists, we are told, can blow up a dime to a mile-wide size on an electron microscope! So what? It still takes ten to make a dollar, and the dollar is still shrinking.

A gardener must hate weeds as well as love flowers.

work. Things that come easy, without training, self-denial, hardship, are worth only what they cost us.

Those of us who like the stories of brave men in history, especially those who won out over the hazards of the sea, as the Vikings will know why the old saying, "The north wind made the Viking," is worth thinking over. Today we listen to and read stories of the Texas Rangers, Canadian Mounties, Hop-a-Long Cassidy—why, because they are stories of men willing to face hardship, long trails, danger of every kind, in order to show their belief in law and order as they understand it. They face life as it is, not on "easy terms," but on the terms they understand as the right way. These men do not look for "easy terms," they choose the terms that will lead them where they want to be.

The same rule applies to living a Christian life, according to the terms given us by Jesus; we can read the terms in the Bible, just as he gave them to His followers. We know Jesus could not give "easy terms" to His followers, because He did not have any easy time Himself while He was on earth. Of course, His followers who wanted to follow the rules could not expect easy terms, and we can't either. Paul found the road anything but easy, even though he was highly trained, an eloquent speaker, a Roman citizen, which meant something in those times; he was beaten, stoned, and jailed for trying to follow the terms laid down by Jesus. Paul's advice to a young man was, "learn to endure hardness, as a good soldier of Jesus Christ." Paul could say this honestly, because he knew what it meant, because he had been over the road.

Doing things in life the way Jesus Christ wants us to do them is not easy; it takes all we've got to stick to His terms and win out; being a good Christian cannot be done on "easy terms." Jesus said to His followers, "Narrow is the gate, and straitened the way that leadeth unto Life." Those of us who know when we choose this road that it requires courage, constant training, vigilance, hardship, endurance to keep our eyes on Him will win through and find Him waiting for us at the end! (2 Tim. 2:3).

Thanks For the Lift

Some newspaper stories give every reader a lift, because they tell of things that we like to believe as possible among people who are expected to lend a helping hand. Such a story is one appearing in a California paper not too long since, where a family was awarded a sizeable fortune through the legally written

will of what appeared to be a stranger; the man had been "given a lift" some thirty years earlier, when on his way to the west coast, and had spent a day or so in the home of the kindly people who had given him the lift. The wayfarer had accepted the "lift" and cherished the memory of it through the 30-years of activity, and made an effort to repay those who had befriended him.

Christian people are supposed to lend a hand when and wherever that is possible, because that is what Jesus did, and taught His followers to do. Not all people believe this, and they are very quick to observe whether or not Christians do act on that belief. A visitor was walking with a medical missionary through a market place in Morocco once, when a native woman was overheard saying, "When a man falls, we just walk over him; these followers of Jesus pick him up." (Luke 10:34).

The story of the man on the Jericho road as told by Jesus is a picture of persons who believe in walking on when others need a helping hand, and a man who stopped and "gave a lift" to the man lying in the public highway. Our job is to do likewise, give a lift to the weary and needy, the hungry and the sick, because Jesus said at the close of his picture story of the Jericho road, "go thou and do likewise . . ."—Charles M. Hepburn, in The Expository Times.

Harder Than Steel

Some days ago there appeared a story in local papers about the current shortage of pulp. Among the reasons given for such shortage was that pulp can now be treated chemically and combined with other available materials, is harder than steel and can be used for many purposes in manufacturing for which steel had been used formerly, as well as many items now possible as a result of the hardening process.

This is one story among many of men finding ways and means to use in new processes or added ways that appeared formerly to be of little or no value. Many things in life, looked upon as dangerous, or harmful to mankind, have in them the qualities necessary to safety, health, security, progress; it is learning the qualities and possibilities of the elements we consider dangerous and harmful that leads men to discover their real value, and the contribution these things can make toward well being and comfort of mankind. Every one of us could name many things once believed to be harmful to us, which through patience, research, and study have proven their real worth in helping us toward a better life; many of us can point

at things which are used contrary to their
tment, thus proving harmful and dangerous,
e while we do not lose sight of their intrinsic-
ly good elements.

We are like that ourselves, each one of us.
We have qualities that permit us to use our
ilities, training, energy, and will for the good
others as well as ourselves; however, some
us choose to use these gifts in quite another
ay,—a way harmful to others, as well as our-
lves, since we always are a part of what we
o. There is where God comes in; God cre-
ed each one of us in His own likeness, and
adowed us with gifts of personality, abilities,
otitudes and the privilege of using them in
ee manner we choose. If we seek to learn God's
ill for the use of His gifts to us, we shall
nd ourselves walking along a route that leads
the multiplying of our gifts, our strength,
ur desire—the increase of one quality added
that which His love has made available to
—and we accomplish the seemingly impos-
ble, in Him, through Him, and with Him.

Those who choose the way that leads only
personal achievement, regardless of God's
ill for us, and who or what may be hindered
ong the way, will find their choice leads to a
head end." There is no multiplication of as-
ets through God's love in such a life; there is
erely addition and subtraction, as selfish and
oughtless use of talent, energy, training
sorb them, and lead to nowhere.

We are children of God, and we can achieve
ur destiny only when we seek and follow His
ill for each of us, and for all of us. We are
family for whom the Father above has a plan,
oted in His love for His creatures; if we
ace our faith and trust in HIM, He will
ow us the way to use our gifts to achieve
eat for which we were created.—J. L. Turner.

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ILLUSTRATIONS

JOHN H. JOHANSEN

Facing the Storm

Text: II Timothy 2:3—"Thou therefore endure hardness, as a good soldier of Jesus Christ."

William Gladstone, the great Prime Minister of England, was one time vacationing in Scotland. It was in the winter and he was walking along a mountain pathway. As he walked along, a storm came up. The wind began to blow fiercely. Soon it was snowing, snowing hard, the wind whirling it about and Gladstone observed that the sheep that had been down in the valley grazing, down there protected from the wind, down there under the trees that sheltered them, now when the snow began to blow, came away from their shelter up to the bare mountains, there to face the wind.

He thought, "That's strange. Sheep must be the most foolish of all animals." Before long he met the shepherd and he said just that to the shepherd; "Are not sheep the most foolish of animals? Here they leave the security and protection of the valley and come up here onto the bare mountain side." To which the old Scotch shepherd replied, "Sir, if you were a sheep you'd have more sense." Then he pointed out that it was in the valley and under the trees that the drifts of snow accumulated. That would mean death to the sheep. Their safety was up facing the storm.

And so our safety is not to be found in running along with life. Our safety is to be found in facing life. The great things are found, not in going along with them, but in living for something, even if that thing causes and brings us great suffering and even death.

Treasure in Earthen Vessels

Text: II Corinthians 4:7—"We have this treasure in earthen vessels."

There is a legend of an old rabbi, who served as the chief advisor of the king. One day the rabbi was conversing with the king's daughter, a maiden fair to the outer view, clad in beauty like the morning star. Perhaps for this reason she did not look with favor on the old rabbi. "When my father might have about him young men, brilliant and handsome," she said with a sneer, "why does he choose as chief advisor a thing like you?"

Not wishing to offend her royal highness, the rabbi made this answer: "Pardon me,

ness: why does your father keep the royal
ne in jars of earth, and not in vessels of
ver?" Indignantly she informed the rabbi
at he was mistaken. But she soon discov-
ed that he had spoken the truth. So she
eedled her father into having the liquid
asure poured into bowls of silver. There
e wine quickly began to turn sour. Then
e rabbi asked the princess: "Have you ever
ticed that God puts his choicest treasure in
then crocks, that the vessels may not call
ention away from the treasure?"

The weakness that waits upon God becomes
ong. "God hath chosen the weak things of
e world to confound the things that are
ghty."

ashamed Workmen

xt: II Timothy 2:15—"Study to show thyself
approved unto God, a workman that needeth
not to be ashamed, rightly dividing the
word of truth."

When Booker T. Washington, as a boy,
alked the weary miles to a school which he
ought might take him in, he was greeted at
e entrance with the discouraging news that
ere was no room for him. Something of the
gedy of his disappointment must have been
parent, for the woman who greeted him
th refusal, paused and asked him to clean
dust the room in which they stood, while
e went out to attend an appointment.

When she came back, she took from her
eve a little lacy handkerchief, freshly- laun-
red, and went over some of the obscure cor-
rs of the room searching for dust. The little
chief was fresh and spotless as before.
hen she turned to the young Negro boy and
d quietly, "We can always find room some-
ere for one more boy like you!" And he
gan his blessed journey on the shining high-
ad of world service.

What was passing through his wistful mind,
he watched that lacy handkerchief explore
s task! What gleam of satisfaction shone in
s big eyes as he knew she would find no
st! This is the joy of a task well done—
e satisfaction of a workman that needeth not
be ashamed.

the Hands of Almighty God

xt: Psalm 46:1—"God is our refuge and
strength, a very present help in trouble."

When Martin Luther was pressing forward
s work of Reformation, and several of the
erman dukes and princes were declaring
emselves in his favour, a cardinal legate was
nt from Rome to deal with him and rush
n into silence.



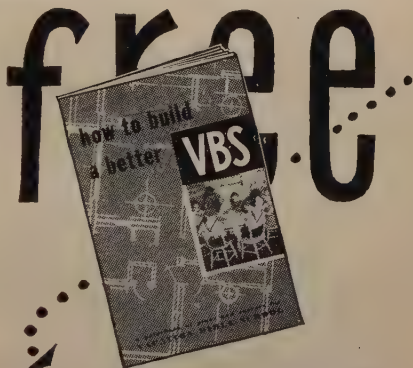
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Four-fifths of the people of the world have arms open for someone to help them.—*Frank Laubach.*

Great men are always simple; simple men are not always great.

"The Pope's little finger," said the haughty church dignitary, "is stronger than all Germany. Do you expect your princes to take up arms to defend you—you, a wretched worm like you? I tell you, No! and where will you be then?" "Then, as now," was Luther's quick reply, "in the hands of Almighty God."

Thus spoke out the courageous soul. And thousands in all ranks and grades of life have been roused to brave danger with a similar courage, because they also vividly believed themselves sustained by the presence of the Invisible.

Our Nation On Its Knees

Text: Psalm 95:6—"O come, let us worship and bow down: let us kneel before the Lord our Maker."

As a young man, George Adam Smith climbed a steep ascent in the Alps. Despite the perils, he felt secure in the care of two strong skillful guides. One a few paces ahead and the other followed closely behind. When they reached the summit, the leading guide asked the young man to step ahead in order that he might be the first to glimpse the glory and the beauty ahead. Forgetting the swift gale which swept over the peak from beyond the rocks, young Smith leaped upon the ledge, but the chief guide quickly dragged him down. "On your knees, sir! On your knees! You're not safe up here except on your knees!"

It appears today that if ever there was a time when our nation was not safe except on its knees, it is surely now. For America to fulfil her spiritual destiny it will require Christian character, Christian leadership, Christian faith. It means that America must adopt His Way instead of our cherished "American Way of Life" which at present is so filled with selfishness, with greed, with complacency, with pride, with indifference. The prayer of the psalmist, "Show us Thy mercy, O Lord, and grant us Thy salvation," will only be answered when we get on our knees in prayer and repentance.

A Living Sacrifice

Text: Romans 12:1—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

In Nottingham, England, is the Wesleyan Chapel where William Booth, founder of the Salvation Army, was converted. A memorial tablet marks the spot where this notable friend of the friendless received his baptism of spiritual power. Salvation Army leaders from

ound the world journey to that chapel as to shrine.

One day an aged colored man in the uniform of the Army was found by the minister of the chapel standing with uplifted eyes before the tablet. "Can a man say his prayers?" he asked. "Of course," was the minister's answer, "a man can say his prayers." And the old Salvation Army officer went down on his knees and, lifting his hands before the tablet, prayed: "O, God do it again! Do it again!"

It is possible for us men to become temples of the Holy Ghost!

Second Mile

Text: *Romans 12:21—"Be not overcome of evil, but overcome evil with good."*

In one of his congressional campaigns William McKinley was followed by a young reporter of an opposition paper. The young man seized upon every opportunity to misrepresent Mr. McKinley's views and hold him up to ridicule. McKinley actually admired the young man's determination. His admiration, however, turned to pity when the weather became cold and the young reporter was ill.

One night Mr. McKinley was riding in a closed carriage while the troublesome reporter shivering on the open driver's seat outside. The great man endured the reporter's shivering and chattering as long as he could: then stopping the carriage, he said, "Come down from there, young man." The young reporter decided that the hour of vengeance had arrived. "Here," said McKinley, "put on your overcoat and come inside." "But," said the young man, "You do not know who I am. I have been whipping you to pieces in this campaign and I intend to continue." "I know," replied Mr. McKinley, helping the young reporter into the carriage, "but put on this overcoat and get inside so you can really do a good job."

When McKinley was once asked, "You don't feel ill-will toward anyone do you?" he answered, "No; my mother taught me to see the good in every person."

Habits Make or Break Us

Text: *Luke 4:16b—"As His custom was, He went into the synagogue on the sabbath day."*

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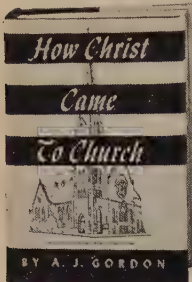
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BEGINNING AT JERUSALEM, by Dwight E. Stevenson. Christian Board Publication. 96 pp.

Here is presented another Bethany Bible Course on the beginnings of the Church. The Course comprises thirteen study sessions, each session dealing with an important phase of the growth and development of the Church. The materials, discussion, questions, and Bible references are conveniently arranged for profitable study.—*John W. McKelvey.*

in Paris, in 1666. He became known as "Brother Lawrence," and was greatly beloved.

Of humble origin, he had been a footman and soldier, and then a cook and a dishwasher. He hated the work he had to do, but he learned a secret which saved him from drudgery—and at last from fear, worry, hurry, and weariness. The secret was almost too simple to be found out—he learned to think of himself, his work, his friends as always in the presence of God. He practiced it day and night, until it became the habit of his life. His brethren were sons of Mary, he was a son of Martha—but he turned tedium into Te Deum! There are hundreds of bad habits which can grip us and ruin us; but there are good habits which can change our entire lives.

On the Same Terms

Text: John 15:4a—"Abide in me, and I in you."

There is an inspiring story told of the saintly scholar Bengel who lived in the Eighteenth Century. One night one of his students eager to discover if possible the secret of his life and power, concealed himself in the professor's room. He waited there hour after hour, and thought how weary the old scholar would be after his long evening's work in the classroom. Finally, he heard footsteps in the hall. The old man came in, changed his shoes and sat down at the study table. He opened his well-thumbed Bible and began reading leisurely, page by page. He read for an hour or more, and then leaning his head upon his hands for a few minutes in silence, he said, in the simplest and most familiar way, "Well, Lord Jesus, we are on the same terms. Good night."

"Oh, for a closer walk with God!
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb.

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy Throne,
And worship only Thee."

WHERE CROSS THE CROWDED WAYS. Norman E. Nygaard. Greenberg. 240 pp. \$2.50.

This is the story of one of the great churches of America, including the story and methods of one of America's great preachers, Dr. C. Oscar Johnson. Here is a church of 4,000 members which has learned how to win friends and influence people for the kingdom.—*C. F. Banning.*

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THE FINGER OF GOD. By S. Vernon McCasland, Macmillan, \$2.75, 146 pp. and index.

This is a scholarly treatment of the exorcisms of the N. T. in the light of modern psychiatric knowledge. The title is taken from Luke 11:20. The author is a professor of religion at the University of Virginia, and the introduction is by the author's colleague at the University, Dr. David Cole Wilson, a psychiatrist. This intellectual partnership between two scholars in fields heretofore disparate indicates a fruitful correspondence between psychiatry and religion, which needs further encouragement.

The author outlines various incidents from the N. T. which deal with demonology and exorcism. There is a very complete listing of references to all passages relevant to the subject. A chapter deals with the bearing of Jesus Messiahship on his power to cast out demons. The author states in an epilogue that he merely has touched on this subject, hoping to make the Messiahship of Jesus another volume at some future time.

He gives careful attention to related occurrences in other ancient literatures and cultures, such a comparative approach being most rewarding. He finds that the difference between early Christian exorcism and other ancient exorcist practice lay in the use of the name of Jesus.—*Kendig B. Cully, Ph.D.*

SAINTS WITHOUT HALOS," by Alvin E. Magary. Abington-Cokesbury. 176 pp. \$2.00.

In this book the New Testament becomes alive. The tendency to think of it only as an embodiment of teaching surrounding a central personality is broadened immeasurably in this work. One is made to realize that in and through the sacred pages are living human beings with all of the frailties and difficulties of our common humanity. "Saints Without Halos" makes one see clearly the problems they created, the doubts faced, prejudices overcome, and how through the frail human the redemptive power of Christ worked such wonders. After reading this book the New Testament characters and situations become ever more real. The author makes vivid in a new way Simon Peter, Timothy, Pontius Pilate, Simon of Cyrene and host of others. Though it is not a book of exegeses, still interpretation is easier after reading it.—*A. Wallace Copper.*

THE THEOLOGY OF REINHOLD NIEBUHR. By Edward J. Carnell. Eerdmans. 250 pp. \$3.50.

What does neo-orthodox Niebuhr say about the dialectical relation between time and eternity? You get the answer from the perspective of orthodoxy. In part one, Background for the Dialectical Theology, the question is asked, Why neo-orthodoxy? and reply is made. The Construction of Dialectical Theology is dealt with in part two. Part three sets forth The

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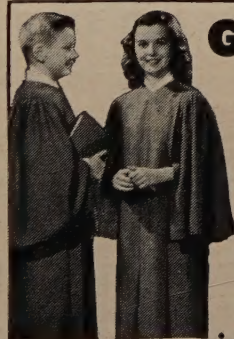
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THE OPEN SECRET OF CHRISTIANITY. By Nathan R. Wood Revell. 143 pp. \$2.00.

In smooth, simple style, one reads that the center of Christianity must be nothing less than Jesus Himself, and finds emphasis placed on its reality as a life based on redemption and serving Divine purposes in society to eternal victory,—"Thank God for a redemption which is not vague, theoretical, vaporous, speculative, when we want realism . . . redemption is intensely, Divinely, visibly real." Jesus, the author points out, said little about democracy, but wherever Christianity prevails, democracy follows, and to set up totalitarian states dictators must abolish Christianity. Here is a forceful presentation of evidences for Christianity by a former president of Gordon College, who shows "the open secret of Christianity is Jesus."—*Claude Richmond.*

THE DOCTRINE OF THE UNIVERSAL PRIESTHOOD AND ITS INFLUENCE UPON THE LITURGIES AND MUSIC OF THE LUTHERAN CHURCH. By Walter E. Buszin. Concordia. 32 pp. Paper.

Feeling the doctrine he studies is vital in his Church and its music, the author would reclaim it from the status of a forgotten theory which many suppose it to be, showing it is not inert or impractical, but was used by Luther and still is by his Church, very profitable as bases for folk material which provide sources for chorales, for Lutheran hymns and liturgy. He is specific and detailed, with many footnotes and references. The doctrine, he feels was behind Luther's introduction of congregational singing as more important than chanting alone. He shows how Luther not only used existing hymns, as the Bohemian of Huguenot, but wrote many himself.—*Claude Richmond.*

CHURCH LOBBYING IN THE NATION'S CAPITAL, by Luke Ebersole. Macmillan. 195 pp. \$2.75.

Here is a straightforward study of lobbying on the part of churches in Washington. The study deals principally with Protestant Church lobbies, their weaknesses and failures. His conclusions point to the necessity for more effective and united effort by Protestant bodies. His analysis of the present situation suggests that lobbying will not and ought not to diminish in significance, but that it must mobilize Christian thought more dramatically and translate thought more cogently into legislative action.—*John W. McKelvey.*

"PRIMER FOR PROTESTANTS," by James Hastings Nichols. Associated Pr., 151 pp. 50 cents.

This is a book every Protestant should read. It would be especially valuable in the hands of young people. The author gives the history of the Christian church leading to the Reformation. He points out the abuses that caused the crisis of Christian history and the diversities of Protestant denominations. These facts are all contained in the first part of the volume. The second part of the book emphasizes the Protestant principles. Such chapters as "The Sole Headship of Jesus Christ," "God's Redemption and Man's Trust," "The Protestant Conception of the Church," and "The Bible" leave no doubt in the mind of the reader about the solid ground on which Protestantism stands. This book should be widely read.—*A. Wallace Copper.*

PROTESTANT BIBLICAL INTERPRETATION, by Bernard Ramm. Wilde. 198 pp. \$1.75.

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Graduate	159	Anthem Collection	157
Stories	152	Candlelight Service	155
Reviews	175	Chapel Lighting	158
Light Service	155	Christian Education	156
Methods	153	Church Year Planned	155
Year Plan	155	Clergy Study Courts	158
Announcement	159	Communion Service	155
Union Service	153	Fellowship Service	155
Editorial	153	Hymn of the Month	157
Enthusiasm	153	Marriages Floundering	157
Worship Service	155	Meditations	170
Boits	173	Prayer Book	161
Illustrations	170	Preaching Trends	158
Major Sermons	167	Race Relations	157
Are Wanted	151	Safety-Candle	169
Marriages Floundering	157	Story Teller	156
Relations	157	Word Finder	157
urity	149, 165		
mons	159		
ry Teller	156		
inning Souls	162		
l	153		

ARTICLES	
le Stories, Laurence	152
urity, Hulme	149
nted, One Thing, Siegert	151

SERMONS	
Graduate, Macartney	159
atest Thing, Macartney	159
en Door, Sherman	165
inning Souls, Meckel	162

JUNIOR SERMONS	
y Terms	166
order Than Steel	168
anks For Lift	168

ILLUSTRATIONS	
ing The Storm	170
bits Make-Break Us	173
Hands of God	171
ing Sacrifice	172
Light, Young	154
tion On Its Knees	172
Same Terms	174
ond Mile	173
asure in Earthen	170
essels	170
ashed Workmen	171

THE CRAFT OF SERMON ILLUSTRATION, by W. E. Sangster. Westminster. 125 pp. \$2.50.

This book, by the Minister of Central Hall Church in London, England, is another in the series of source books for ministers being issued by the Westminster Press in Philadelphia.

Beginning with a chapter on the place and use of illustration, Dr. Sangster goes on to describe the types and the sources of illustration, a system for filing illustrations, the use of quotations in illustration, and the mistakes commonly made in the use of illustration, and how these may be avoided.

The book practices what it preaches, for it is itself a good example of good illustration. It is a worthy addition to the fine books already issued in this series. —John H. Johansen.

THE PROPHET MICAH. By Copass and Carlson. Baker. 169 pp. \$2.00.

From a background study of prophecy and of the life and times of Micah, the second half of the book studies the prophecy in three sections based on a word analysis made for classes of the Southwestern Baptist Seminary of Micah's simple requirements "do justly, love kindness, walk humbly." Section 1 develops accusation, 2 promise, and 3 the God-man relationship. There are abundant footnotes, three appendices and a bibliography. The late Dr. Copass was, and Dr. Carlson is a professor in the seminary department of Old Testament Interpretation. This may be used as a textbook and shows the message the Old Testament has for our day of confusion.—Claude Richmond.

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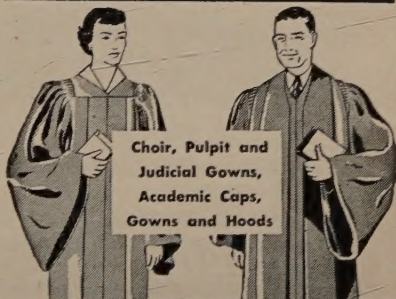
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Josephinum Furniture179
Manitowoc Ch. Furn.169
Ossit Company172
Redington & Co., J. P.....167

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